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Medical missions opens door to baptisms

By Mona Hewitt
International Mission Board

GBANGU, Ghana (BP) — The baptism of 21 new believers in a village of northern Ghana marked a strategic breakthrough for the gospel in a Last Frontier people group.

When God answered these social outcasts' prayer for badly needed rain, villages throughout the area pondered the faith of the new congregation.

Attendance at "Mi Yetti Allah" (I Thank God) Baptist Church in

Gbangu, Ghana, is averaging 45, according to Paul and Faye Burkwall, Southern Baptist International Mission Board missionaries in Nalerigu, Ghana.

The first Fulani believer baptized in Ghana was Umaru, a 60-year-old man who is the principal elder among the Fulani of Gbangu.

Umaru, his wife and several of their children, nieces, and nephews came to Christ through the witness of Fran Greenway, a Southern Baptist missionary physician who served at the Baptist Medical Centre in Nalerigu before her retirement in 1993.

Because Umaru is the senior elder among Gbangu's Fulani, most of the new believers have not been persecuted for their decisions to follow Jesus.

Even members of the dominant tribe in northern Ghana have been more accepting of the new congregation after God answered their petition for badly needed rain in the area, Burkwall said.

On a recent Sunday, the morning

worship service was interrupted by a delegation from the village chief, who was concerned that drought was threatening the crops the village depends on for survival.

When church members and the Burkwalls visited the chief after the service, he told them he had asked local Muslims to pray for rain but after five days they still were unsuccessful. Now he was seeking help from the Fulanis, even though they were Christians and an outcast tribe.

Despite the barriers that kept them isolated on the outskirts of the village, the Fulani were eager to pray for rain, Burkwall said.

The following day, rain fell in abundance.

To show his appreciation, the chief visited the church to thank the members for praying.

"Medical missions remains a wonderful tool for evangelism," said Burkwall. "What began as a disastrous measles epidemic prompted a radical change among a disadvantaged people group and their access to health care."

"This developed into a burden for an outcast tribe. Later,



GOSPEL BREAKTHROUGH — A galvanized steel tank is the baptistry in which missionary Paul Burkwall immersed 21 new believers in a village in northern Ghana. The event marked a strategic breakthrough for the gospel among Ghana's Fulani, a Last Frontier people group. (BP photo by Earl Hewitt)

another medical crisis provided an open door into the home of a prominent family.

"Today, we see baptized believers among the Fulani people meeting in three villages surrounding the Baptist Medical Centre."

Mona Hewitt and her husband, physician and native Mississippian Earl Hewitt, serve as missionaries in Nalerigu, Ghana.



PRAYER TIME — Muslim men in the village of Gbangu, Ghana, assemble for prayer at the end of the holy month of Ramadan. In the background rises the steeple of "Mi Yetti Allah" (I Thank God) Baptist Church, the first congregation among the Fulani of Ghana, a Last Frontier people group. (BP photo by Earl Hewitt)

AP doubles religion staff

NEW YORK (ABP) — Associated Press (AP), the world's largest news-gathering organization, has named two new full-time religion writers, doubling its personnel devoted to religion coverage.

The new AP religion writers are Richard Ostling, senior correspondent with Time magazine specializing in religion coverage, and Julia Lieblich, national correspondent for Newhouse News Service specializing in religion and ethics. Both writers will work out of AP's New York office, the news service announced Sept. 3.

The two veteran journalists were hired to fill a vacancy created earlier this year when religion writer David Briggs left AP to work for the Cleveland Plain Dealer.

Ostling told Associated Baptist Press the move indicates that religion is "an important and big beat that American newspapers want covered and covered well."

Ostling said this is not a "new direction" but an "upgrade" for AP, which has had a reporter dedicated to religion coverage for 47 years.

Lieblich, who holds a master's degree in theological studies from Harvard Divinity School, said she made the move because she wanted to cover news as well as features.

She said people are interested in issues of spirituality and organized religion, as well as the interplay between religion and politics that has been brought to the forefront by groups like the Moral Majority and Christian Coalition.

Lieblich, who has written free-lance religion pieces for publications including The New York Times Magazine and Life, said she believes the interest in religion has been there all along, and now the coverage is following.

WHAT'S IN THE RECORD

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Looking back

10 years ago

Mississippi College declares "Dr. and Mrs. Howard Spell Day — A Salute to a Great American Couple." Howard Spell served MC from 1947 to 1972 in various roles as dean and as instructor in Spanish, Greek, religious education, and Bible.

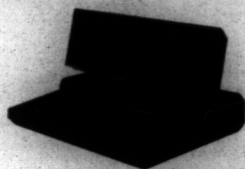
20 years ago

Pastor Appreciation Day is held at Prentiss Church, Prentiss, celebrating two years of service by David Michel. Michel, a former Miss. State University football player, and his wife Marilyn were treated to a weekend trip to Jackson for the Charlie Rich concert and a Mississippi State football game.

50 years ago

Northside Church, Jackson, prepares to celebrate its 18th anniversary with record attendance on the first day of revival service. Pastor W. L. Compere is preaching, with Ira Prosser, secretary of music and student work for Oklahoma Baptists, leading music.

EDITOR'S NOTEBOOK



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changes to The Editor, BAPTIST
RECORD, P.O. Box 530, Jackson, MS
39205-0530 (601) 968-3800
Missrecord@aol.com**

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Mississippi v. human life

Network television news last week broadcast the touching story of Keiko, the captive killer whale made famous by the hit movie, "Free Willy." Keiko, much like the star of the movie, had spent a lifetime alone in a small cement pool.

Upon hearing of Keiko's real life plight, well-meaning people organized the Free Willy/Keiko Foundation and began to raise money to send Keiko home to the waters off Iceland.

Millions of dollars were raised. Keiko was transported to a custom-made holding pen on the Iceland shoreline by a U.S. Air Force cargo aircraft, which had to be refueled three times in flight so that Keiko would not be traumatized by repeated takeoffs and landings.

Teams of marine specialists and veterinary experts made the flight in case complications arose. The last possible measure was taken to ensure that Keiko made it to Iceland as safely and comfortably as possible. The operation was a great success.

Keiko's new home is composed of materials that allow Keiko to hear calls from wild killer whales passing by the shoreline. Plans are in place to gradually remove human contact in the hope that Keiko will one day be able to join those other killer whales in the open ocean.

According to the president of the Free Willy/Keiko Foundation, if the weaning doesn't work, "We're committed to Keiko for life."

Would that we felt so strongly about our own species. During the time it took to save one killer whale, thousands of humans were destroyed on the cold steel tables of abortion clinics.

If the life of one killer whale is worthy of such effort, how much more the life of a human? Apparently, not much.

Gail Chadwick, president of Pro-Choice Mississippi, made the following comments

in an Associated Press story carried by The Clarion-Ledger on Sept. 4:

"It is far more cost effective to terminate an unwanted pregnancy than to force a woman to have an unwanted baby, then have to pay for the support of that baby for 18 years. The state would save a great deal of money if it funded abortions for poor women."

Do you grasp the logic? Killing humans is a matter of dollars and cents, while saving whales is worth any expense. We must economize on humans so we can lavish the money on other animals. Is every living species on earth of value, except humans?

Apparently, yes.

Taking its cue from the U.S. Supreme Court's decision in *Roe v. Wade*, the Mississippi Supreme Court on Aug. 30 unanimously ruled in *Pro Choice Mississippi v. Kirk Fordice*, Governor of Mississippi that the right to an abortion is grounded in the Mississippi Constitution's privacy provisions.

What's more, the justices' decision to uphold the ruling of Hinds County Chancery Judge Pat Wise was unanimous (newly-sworn Justice Bill Waller Jr. did not participate in the decision).

"While we do not interpret our Constitution as recognizing an explicit right to an abortion, we believe that autonomous bodily integrity is protected

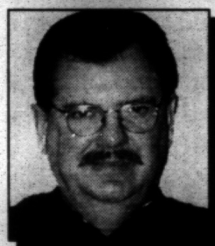


under the right of privacy in *In re Brown*. Protected within the right of autonomous bodily integrity is an implicit right to have an abortion," the ruling stated.

The unsettling part of this sordid situation is that it's happening right here in Mississippi — not some far-away, pagan state. If we don't turn Mississippi around, who will?

It's time Mississippi Baptists prayed without ceasing for an end to abortion in the state, and got personally and actively involved in *Mississippi v. human life*. What will you do?

GUEST OPINION:



The Hershey Bar effect

By Tommy Bufkin, pastor
Mt. Zion Church, Florence

I like the Hershey Bar. I don't mean necessarily that I like to eat it (I do!). No, I like it because it reminds me what I need to be.

What do I need to be? Recent events in the news have brought up questions of personal integrity and character.

Does character really matter? As long as you are functioning well, does it matter what kind of person you really are?

These questions come at a time when there are problems with the church, which traditionally had the answers to questions of righteousness and behavior.

H. B. London of Focus on the Family reports that ministers see their greatest challenge as apathy in the pew.

Nationally, 3,500 people are leaving the church every day. The most common response: "The church is not relevant to my life."

It is not that Christ is not relevant; it is not that the Bible is not relevant; it is that we Christians are not relevant.

There are problems even among ministers. In a nationwide poll, 37% of ministers reported that they had inappropriate sexual contact. Even

ministers are finding it difficult to live holy in an unholy world.

In 1995 in a span of six months, five ministers were terminated in Rankin County, some for moral failures.

The spirit was decidedly down at our pastor's regular Monday morning fellowship time. Then one day the terrible news came to us that a minister in our county had been caught in an affair with a teenager in the church.

We sat in shocked silence. What was going on? Who was next? Who was the problem? Would we have to say as Jesus' disciples did at the Last Supper, "Is it I?" Are we the traitor? Was there the seed of failure in

our own lives?

We began to talk about what we could do. There had to be some way we could encourage each other to personal godliness and health.

Out of that struggle came the Covenant Ministerial Fellowship, of which I am a member. This is a group of ministers who have committed themselves to a code of behavior.

Through small groups and accountability partners we hope to help each other stay focused and live with integrity. What else can we do?

If integrity is in short supply in the world at large, believers need to model it. However, there is a struggle for personal holiness even in the church,

even among ministers.

As I said, I like the Hershey Bar. The reason it's a favorite is that it is chocolate "clear through." There are no strange nuts lurking beneath the surface.

There are those boxes of "mystery" candy. They look good from the outside but there are hidden dangers. You could bite into that wonderful chocolate and then some strange tasting cream will squirt out.

That's not the way it is with the Hershey Bar. No surprises. You break that bar and it is chocolate outside, chocolate under the surface, chocolate all the way through.

That's what I want to be. I want to be holy on the outside, holy under the surface and holy all the way through.

J. B. Phillips translates the first part of 1 Thes. 5:23 like this:

May the God of peace make you holy through and through.

No hidden agendas; no hypocrisy; no secret sins. Just Jesus through and through. That's what I want.

I have to confess, though, that I am not there. With God's help I'm trying.

Will you try with me?

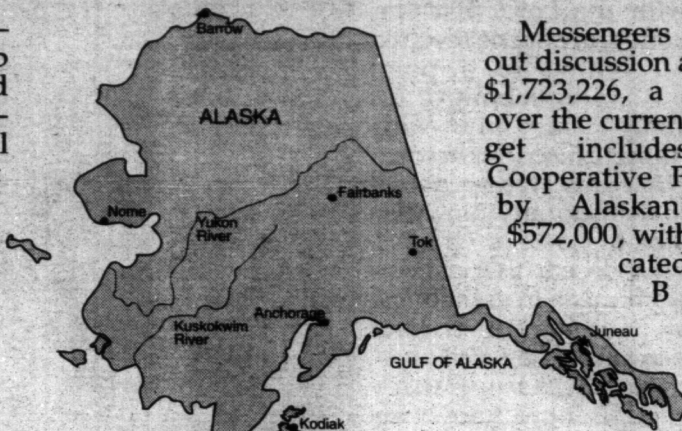
Alaska Baptists undertake Russian partnership

FAIRBANKS, Alaska (BP) — A three-year partnership between Baptists in Alaska and Far East Russia was inaugurated during the 53rd annual meeting of the Alaska Baptist Convention, Aug. 11-12 in Fairbanks.

Mississippi Baptists had their own partnership with Alaska Baptists from 1993-95.

Now Baptists who once sought the assistance of Mississippians are stepping out on their own with an international partnership.

Gennady Abromov, super-intendent of the Russian Baptist Federation in Far East Russia, addressed the meeting at University Church, with interpretation by Randy



Covington, a missionary with the Southern Baptist International Mission Board in Far East Russia.

Messenger representation totaled 161 from the convention's 68 churches and 24 missions.

Messengers approved without discussion a 1999 budget of \$1,723,226, a 1.03% increase over the current year. The budget includes anticipated Cooperative Program giving by Alaskan Baptists of \$572,000, with 33% to be allocated for Southern Baptist Convention causes.

In a two-nominee race, Jim Hamilton, pastor of Muldoon Road Church, Anchorage, was elected convention president over Terry Hill, pastor of Rabbit Creek Community Church, Anchorage.

Marvin Owen, pastor of First Church, Anchorage, was re-elected first vice president,

while Georgie Owen of Sunset Hills Church, Anchorage, was elected by acclamation as second vice president.

Owen delivered the convention's annual sermon. No resolutions were passed. Next year's meeting will be Aug. 10-11 at First Church, Wasilla.

Reported by LaVerne Bradshaw, assistant to the editor of the Alaska Baptist Messenger, newsjournal of Alaska Baptists.

THE
SECOND
FRONT PAGE

Record

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Prof. tracking trends in Christian education

By Carl M. White
Associate Editor

Part one of a series

"If we are going to be effective in teaching religious education, the place to find out what is going on is in the churches," said Michael Johnson, a professor in the Department of Christian Studies and Philosophy at Mississippi College. He was speaking to ministers of education, pastors, and denominational workers at the Sept. religious education luncheon of the Metro Association held at First Church, Clinton.



Johnson

As part of a sabbatic research project, Johnson logged 10,628 miles this summer, interviewing religious education leaders in 24 states and the District of Columbia.

The research grew from Johnson's desire to be as effective and relevant as possible in preparing today's students as tomorrow's church leaders.

"I teach some of the best young people that come out of our Baptist churches, and yet, they don't know the Bible," he said. "There is a glitch somewhere in our Christian education system."

After reviewing current literature, Johnson mailed a survey to 60 leaders and friends in the field of Christian education across the nation, asking each to identify two churches that are, in their opinion, either on the cutting edge or effective in Christian education.

Of the 60 surveys, 49 were returned, with 72 churches identified. Johnson was able to visit 43 of them during the summer. Hoping to continue the research in the future, he has yet to fully digest the four boxes full of notes and materials collected in the process. However, for the Metro Association religious educators, he made a presentation of 15 preliminary conclusions he has drawn. (see data box)

Johnson was careful to indicate that these conclusions were early in the research process. "This is not the law of the Medes and the Persians," he said.

While many of his discoveries were expected, there were several surprises.

"Of the original surveys, asking experts

in the field of Christian education to recommend cutting edge churches, only one listed Willow Creek, and none listed Saddleback," he said.

Willow Creek Community Church, located in suburban Chicago, and Saddleback Community Church, a Southern Baptist church located in California, have both been recognized as leaders in the contemporary church movement. Both pastors, Bill Hybels of Willow Creek and Rick Warren of Saddleback, are best selling authors and in great demand as conference speakers.

While experts would not identify these as cutting edge churches in Christian education, Johnson discovered that most of the churches he visited are modeling Willow Creek or Saddleback in worship. Fully one third of the churches had adopted a worship style similar to these two churches, he observed.

Johnson admitted that he went to Willow Creek prepared to throw every stone he could at their style of worship. "I have to confess," he said, "it was the most meaning-

ful worship experience I have ever had."

Among the churches he visited, the ones following this worship model tended to have more than 1,000 members. "There are many Willow Creek 'wannabes' out there," Johnson noted. "I'm unsure if there are many who can successfully follow this model, or should even try."

Johnson also noted that some of the more innovative churches in discipleship initiatives were very traditional in their worship style.

"Churches all over are struggling with the basic question that sent me on my quest. What is Christian education going to look like in the future?" Johnson said.

Johnson is concerned that the church reclaim its educational ministry and get about the task of developing believers as disciples of Christ.

"This must have the commitment of the entire staff. Christian education is the work of the entire church," he said.

Next week, some positive and negative trends from Johnson's research.

FIFTEEN PRELIMINARY CONCLUSIONS (in no particular order)

- 1) Willow Creek Community Church (in suburban Chicago) or Saddleback Community Church (of California) have become the prevalent worship models.
- 2) Churches no longer value or hold on to denominational identity.
- 3) Denominational publishing houses are increasingly losing touch with their constituencies.
- 4) The distinction between Sunday School and Discipleship Training is gone.
- 5) Some churches are turning toward their membership roll to find Christian education leadership, instead of toward seminaries.
- 6) Church growth is being seen as the only criteria for educational success.
- 7) Christian education is beginning to be taken more seriously.
- 8) Education Ministers are being regarded more as resource people.
- 9) Churches are focusing either on Sunday morning or on weekday "cell" groups, but not both.
- 10) There is a growing "certification" process before one can join the church, or take leadership positions.
- 11) There are growing expectations of church members to be involved in a service ministry in the community.
- 12) Giving people training and educational options is the key to the future.
- 13) Intergenerational educational events maybe one of the coming trends.
- 14) WEB pages are increasingly becoming the way churches communicate with membership and leadership, and vice versa. (see www.ginghamburg.org or www.mindspring.com/~fraserum/index.html or www.vbc-va.com or www.peachtreepresb.org)
- 15) Churches are increasingly looking beyond their walls for resources.

Bill Causey: called to 50 years of preaching

By Tim Nicholas
MBCB Communications Director

Bill Causey recalls some "graffiti" he wrote underneath the window sill in his bedroom. A high school senior, Causey wrote "John 15:16," the verse God used to confirm Causey's call into the ministry in August of 1948.

The verse is, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give to you."



THE CAUSEYS — (front row, from left) Charlotte, Bill, (back row, from left) Billy, Carol, and Carley. (Photo by Tim Nicholas)

Now, 50 years later, Causey is retiring at the end of September as executive director-treasurer of the Mississippi Baptist Convention Board (MBCB)—with his claim on that verse as strong as ever.

Causey considers himself blessed to have been brought up in a Christian home

"and to be taught to read my Bible daily and spend time with the Lord."

He said that one night while reading in the Book of John, the verse "simply walked off the page and into my life in a way that I could never avoid the sense of call, though I tried.

"There finally came that time when, down on my knees beside the bed, I surrendered in a very immature way. I told the Lord if he'd just leave me alone, I'd do anything he wanted me to do."

Said Causey, "This internal confronta-

tion with the Lord that was going on in my spirit resulted in my coming to a point where I had to submit to his leadership in my life. Everything caused me to conclude that this was so necessary that to do anything else would be to waste my life."

His response to that call was to walk the aisle in church one Sunday morning "in a loud Hawaiian shirt," he recalled.

Perhaps because Causey was what is now known as quarterback on the Greenville High football team, invitations to speak came immediately. His first was to a Christian church where his principal was a member.

Later he preached at his home church, First Church, Greenville, where there were 29 public decisions that night.

"Many of them were school friends of mine," Causey said.

Causey finished in three years at Mississippi College, where he played football and was Baptist Student Union (BSU) president. He also hitchhiked up to Greenville every weekend to pastor a storefront mission that became Greenfield Church.

While a student at Southern Seminary in Louisville, he returned to Mississippi to preach the wedding for longtime BSU leader Frank Horton and Sue Carmichael.

There he met Charlotte Rose, who had come to sing. "The depth of her spiritual life and the quality of her life impressed me," said Causey of the woman who became his wife.

At the time, she was minister of music and education in a Presbyterian church in Louisville (Miss.).

Causey said he believes the call was a specific one — to preach. With more than 30 years as a pastor (26 years at Parkway Church, Jackson, before the congregation moved to Clinton and nine years at MBCB) he has preached at every opportunity.

"I never felt called to anything except to pastor a church," said Causey. "so it came as a great shock to me when the Lord led



RETIREMENT TALK — Mose Dangerfield (left) retired former director of the MBCB Discipleship and Family Ministry Department, shares a laugh with Bill Causey, retiring MBCB executive director-treasurer, at a farewell dinner in Causey's honor Sept. 10 in Jackson. (Photo by William H. Perkins Jr.)

me here (to MBCB)."

He called the highlights of these years "the times when the Lord used me to help some person to genuinely come to know the Lord and his forgiveness and to become God's child."

Once after Causey had conversations with a man who was not a Christian, the man responded to God's invitation. Said the man to Causey, "There wasn't a man there big enough to keep me from coming."

Causey said that often in evening worship services, "There would be those times when it seemed that the Lord just came down and everybody present knew it and there would be a great moving of his Spirit, frequently."

In retirement, Causey said he plans to play golf, spend more time with his family, and "keep preaching until I die."

He also would like to do some writing concerning his experiences, "if I thought anybody would listen or read it," he added.

"I've really been driven for all of us to love the Lord and love each other and get away from all the fractiousness," he said, adding, "We've all got to do it together and we've got to love each other and feed the body of Christ."

Charlotte Causey looks back on husband's ministry; forward to 'flexible' retirement

By Tim Nicholas
MBCB Communications Director

Charlotte Causey describes her husband Bill, retiring executive director-treasurer of the Mississippi Baptist Convention Board, as one of the most committed and consistent Christians she's ever known.

Then she corrects herself. "In fact, to me he is the most — a man of deep faith, a man of prayer, and very studious of the Word of God.

"Once he prays through something and understands the will of God, he is undeterred in his commitment to doing it."

She said her husband is a very happy man, "a natural-born optimist, a person of deep joy."

One can recognize that joy by the fact that he's always singing or whistling, she said. Years ago, he led music in revivals and sang with her in churches.

Currently, "he loves to sing in the shower. He's likely to sing 'O Holy Night' in the middle of July or Irish songs, or the old hymns telling of the love of God," said Charlotte Causey.

She spoke of Bill's sense of humor, like

laughing at himself during a serious patriotic service when he referred to the "Star Spangled Banana."

Another time, he preached at a church where the pianist kept a bulldog underneath the piano. When a high note was sung, "the dog's ears would run around behind his head," said Charlotte Causey.

Preaching on David and Goliath, Bill read the scripture, "Am I a dog that you come after me?" At that moment, Charlotte Causey said, Bill looked at the dog — which sat up and panted.

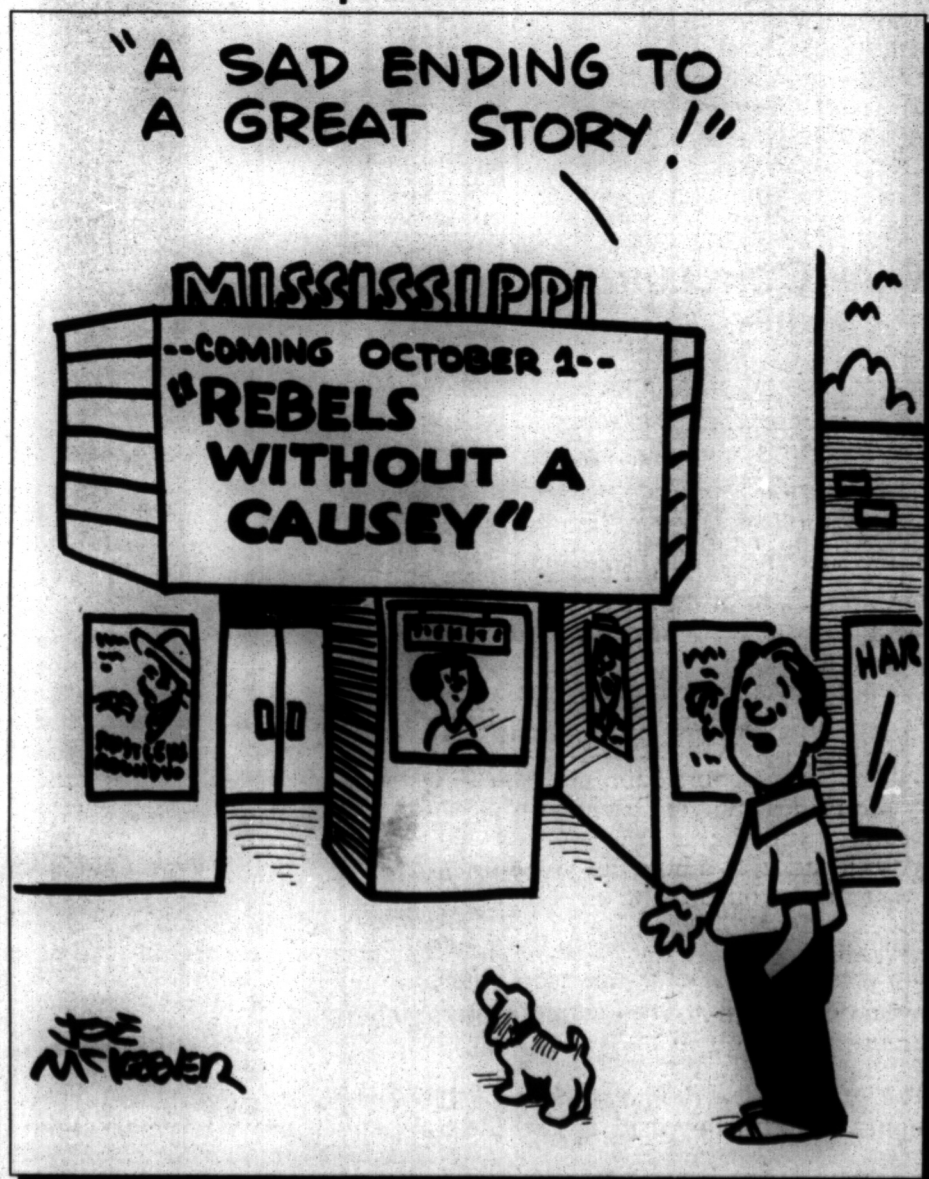
The preacher got so tickled he had to ask the pianist to take the dog out of the sanctuary, she said.

Charlotte Causey said she hopes her husband in retirement will do some writing, particularly some work on a manuscript on the Book of Revelation.

"He has so many series of sermons, like on faith, that with a little coordination, he could get published," she said.

As for herself, "I'm just going to shift gears and enjoy spending time with him."

"A key word in my life as a minister's wife has been to be flexible, and I will enlarge on that."



Women's group to push for abortion info

SPRINGFIELD, Ill. (BP) — "If a woman has a right to choose, she has a right to know what she's choosing," argues Ann Vogel, a registered nurse from Springfield, Ill. She serves as co-founder of a new organization, Women At Risk.

Armed with evidence linking abortion to major emotional and physical complications, Women at Risk is a national coalition of women who have suffered from abortion experiences, addressing the need for women to be more fully informed if they consider having an abortion.

Some of the women were pressured into unwanted abortions. Many felt mistreated by abortion practitioners or counselors, deprived of information that would have helped them make an informed decision. Others cite physical, psychological, and emotional injuries, and were denied legal recourse to seek compensation.

At their first national conference, Aug. 7-8 in St. Louis, more than 80 members from 27 states unanimously adopted a resolution calling on Congress to amend the Civil Rights Act to protect what they regard as a constitutionally guaranteed right of women "to receive full disclosure of all the information that a reasonable patient might consider relevant to a decision to decline an abortion."

They further are urging changes to provide women the legal recourse to file a claim for compensation within two years

following an abortion for injuries resulting from negligence or from a violation of their civil rights.

Numerous organizations have been spawned following the Roe v. Wade decision that legalized abortion more than a quarter century ago to take up pro-life or pro-abortion causes. One side is advocating abortion rights while the other attempts to speak for the unborn child, Vogel stated, "but no one is speaking for the woman." She disputes claims by abortion advocates that they are standing up for the rights of women. "They're not following that up with their actions," especially when women experience trauma following an abortion, she stated.

She cited research presented at the conference by David Reardon, a biomedical ethicist and post-abortion researcher, that the large majority of women are coerced into abortion by well-meaning relatives and the man in the situation. "A lot feel they're doing this because it's the only choice," Vogel said. "We would like to see other choices explored so that this is the woman's choice."

Reardon argues for requiring clinics to meet certain standards as to the information provided to patients inquiring about abortion. Each state would maintain an information depository with current literature detailing the risks and alternatives to abortion. An abortion provider could produce his own material or distribute other information so long as it conforms to the standard.

Vogel wants women who have abortions to be told "exactly what's going to happen, what the risks are, and be screened for risk factors." She added, "... women in hard cases are the most prone to have psychological problems from the procedure. They need to be sure this is really what they want to do."

In her own case, Vogel said she received inadequate counseling that encouraged her to have an abortion at the age of 19, never hearing of the alternatives.

"If abortion is just another medical procedure, then the standards of care at the very least need to be the same as other outpatient procedures," she maintained. "This is such an irrevocable decision. Women deserve to know what they're doing."

For the most part, Vogel believes women have been left out of the discussion of how abortions should be conducted, and most of what she and other women have received is condemnation.

Although they've avoided addressing the issue of abortion, Women At Risk has been characterized by the National Abortion Rights Action League as an anti-abortion group. "They labeled us without even exploring what we're about," Vogel responded. And yet she is convinced there are women who believe a woman should have the right to choose an abortion who also believe women should be treated like competent adults and given all the information to make a decision."

Ethicist sets strategy for future of abortion debate

SPRINGFIELD, Ill. (BP) — With evidence that abortion is inherently injurious to the physical, psychological, social, familial, and spiritual health of women, a biomedical ethicist believes abortion can be made not simply illegal, but unthinkable.

A "healing" strategy on the issue of abortion in America is being advanced by David C. Reardon, director of the Elliot Institute, Springfield, Ill., which has focused on post-abortion research and education for the past 12 years.

Reardon, author of "Making Abortion Rare," addressed the newly formed Women At Risk organization's initial national conference Aug. 7-8 in St. Louis.

He sees the pro-life movement as having concentrated on "dispelling the lie that abortion only destroys an inconsequential bunch of cells, not a human life." Attention now needs to be focused what he calls the second lie that "abortion is safe, and it helps women control and improve their lives."

Much of his research and proposals can be found at the Elliot Institute's site on the Internet, www.afterabortion.org. In addition, he offers a comprehensive list of post-abortion counseling groups and other resources, including those of the Southern Baptist Convention's Ethics & Religious Liberty Commission.

The 1973 Supreme Court case which legalized abortion was based on the premise "the states no longer had any need to regulate abortion because the

advances of modern medicine had now made abortion 'relatively safe,'" Reardon recounts, adding abortion was viewed by the justices as a health service provided to women.

If abortion is ever recognized as dangerous to the health of women, Reardon states the national policy toward abortion could then be re-evaluated. With more than 1.5 million women undergoing abortions each year, he finds "just cause for governments to regulate or prohibit abortion in order to protect their citizens."

Reardon points to many studies of the aftereffects of abortion which "paint a haunting picture of physical and psychological damage among millions of women who have undergone abortions."

While 10% of women undergoing induced abortion suffer from immediate complications that range in severity from minor infections to endotoxic shock, Reardon notes sterility is a possible ultimate outcome, a condition experienced by 3 to 5% of women having abortions. Other long-term complications include the increased likelihood of ectopic pregnancies, as well as cervical damage, a condition twice as likely to affect women under 17.

"Families of pregnant teens need to be told that over 90% of women having abortions suffer damage to their self-esteem," Reardon states. "Nearly 50% of post-abortion women begin to increase drug and alcohol

abuse. In the years to follow, 60% experience suicidal tendencies, with up to 28% actually attempting suicide."

Since more than half of women who suffer post-abortion trauma report they were forced by others into unwanted abortion, Reardon sees the critical task to be educating these "others" about abortion's risks.

Ultimately, Reardon wants to mend the divisions and heal the hurts between those who oppose abortion and those who have had abortions.

He proposes concerned individuals speak of new programs that "help women and men find freedom from the burdens of secrecy and shame associated with past abortions."

Specialists warn approved 'morning after' kit may cause abortions, not contraception

WASHINGTON (BP) — Women who use the Food and Drug Administration's (FDA) newly approved "emergency contraception" kit may abort their newly formed children rather than prevent pregnancy, some pro-life biomedical specialists are saying.

The FDA approved the application of a New Jersey firm to market the Preven Emergency Contraceptive Kit, which contains what are commonly referred to as "morning-after" pills. The kit calls for a woman to take two pills within 72 hours after sexual intercourse and two more another 12 hours later. This method is about 75% effective in preventing pregnancy, according to the FDA.

While the pills are designed to delay or prevent ovulation, thereby prohibiting fertilization, they also harden the lining of the uterus. This may block implantation of an already fertilized egg in the uterine lining. The FDA and some in the medical community define pregnancy as beginning at implantation, while pro-life biomedical specialists and others in the field of medicine say pregnancy starts at fertilization.

"To the extent that the pill prevents the implantation of a fertilized egg, it is an abortifacient," said Southern Baptist biomedical ethics specialist C. Ben Mitchell. "The notion that the prevention of implantation is merely contraception is the same as calling abortion a form of contraception. I suppose the 'prom moms' who killed their newborn babies were just practicing contraception? How ludicrous!"

Focus on the Family life-issues analyst Carrie Gordon said in the Sept. 9 issue of Citizen Issues Alert, "Biologically speaking, life begins at conception. All 46 human chromosomes are present. Nothing changes but your location and how big you are. Women need to know the truth about this pill. They need to know it's not what's being advertised."

The National Right to Life Committee (NRLC) issued a statement saying it takes no position on drugs that prevent fertilization. The statement also said, "Some chemical compounds may work to either prevent fertilization or kill the developing human being which has begun to grow. National Right to Life advises women faced with these situations to consult one or more physicians. If, in the best medical judgment of the physicians, the drug or drugs will cause an abortion, NRLC strongly opposes the taking of the drug."

The kits, which will be available by the end of September, will require a prescription and will cost about \$20 a piece. Gynetics Inc. of Belle Mead, N.J., is the company approved to market the kits.

1998 MBC deadlines posted

The Baptist Record annually provides readers with a list of official activities and related gatherings for the annual meeting of the Mississippi Baptist Convention (MBC). The 1998 annual meeting and related gatherings are scheduled for Oct. 26-28 at First Church, Jackson, and other venues around the metro area.

The deadline for submitting these activities for announcement in The Baptist Record is at the close of business on Friday, Sept. 25. Please include:

- ◆ formal name and type of activity.
- ◆ date, time, and location of activity.
- ◆ program speakers.
- ◆ costs of attending and any meals provided (where applicable).

You may overnight the information to arrive by Sept. 25 to: The Baptist Record, 515 Mississippi Street, Jackson, MS 39201. Information may be faxed to (601) 292-3330, or e-mailed to Missrecord@aol.com. To avoid mistakes, information will not be accepted over the telephone.

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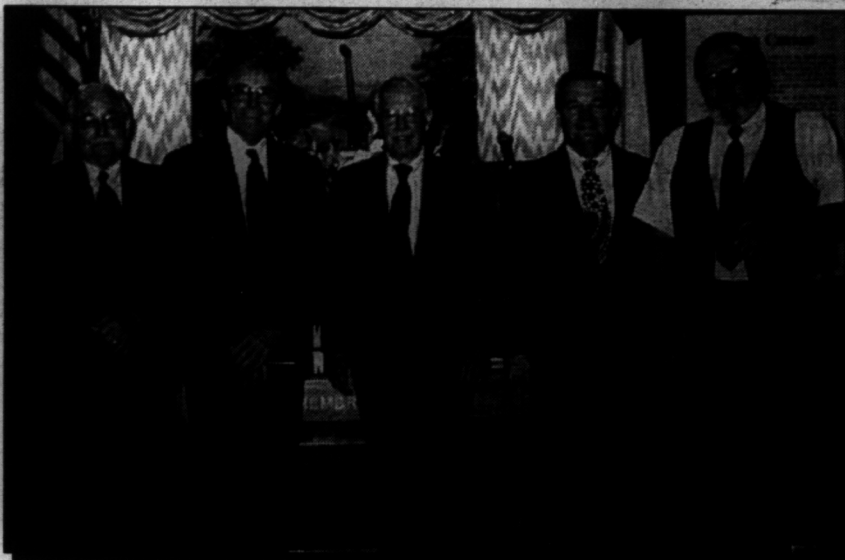
Simply share the following prayer with God in your own words:

1. Lord, I admit that I need you.
(I have sinned.)
2. I want forgiveness for my sins and freedom from eternal death.
(I repent.)
3. I believe Jesus died and rose from the grave to forgive my sins and to restore my relationship with you.
(I believe in Jesus.)
4. By faith, I invite Jesus Christ into my life. From this time on, I want to live in a loving relationship with him.
(I receive Christ as my Savior and Lord.)

But as many as received him, to them he gave the right to become children of God, even to those who believe in his name (John 1:12).

If you make a decision for Jesus Christ today, contact a local Baptist church for spiritual guidance.

NAMES IN THE NEWS



Larry W. Tate was ordained on Aug. 9 by Barefoot Springs Church, Pelahatchie. Pictured (from left) are Sam Creel, retired minister; Tate; Joe Stovall, pastor; Allen H. Stephens, director of missions, Rankin Association; and Eugene Simms, recently licensed to the ministry by Barefoot Springs Church.

Dewitt Davis was ordained a deacon of North Columbia Church, Marion Association, on Aug. 21. Pictured (from left) are deacons elected to serve at North Columbia Church for the upcoming year: Davis; Jerry W. Pittman; and Harold Stamps.



North Columbia deacons



Camp Creek Church, Guntown, licensed Robert Banik to the ministry on Sept. 6. Banik has been an active member of the church for several years and follows in the footsteps of his deceased grandfather, Jim Wages, a minister for many years. Pictured with Banik is Felix Hutcheson, interim pastor.

BAPTIST COLLEGE NEWS

Courses offered at Mississippi College, through the Office of Continuing Education, and its adult enrichment PACE program are:

- Advanced Calligraphy, 6:30 to 8:30 p.m. for five consecutive Mondays, Oct. 26-Nov. 30.

secutive Mondays, Oct. 26-Nov. 30.

- Microsoft Word, 5:30 to 7:30 p.m. for five consecutive Wednesdays, Oct. 7-Nov. 4.

For registration information call (601) 925-3263.

HOMECOMINGS

Hope, Philadelphia: Sept. 27; 125th anniversary; Sunday School, 10 a.m.; worship, 11 a.m.; dinner in fellowship hall at noon; 1:30 p.m. singing; Gwinette Broome, Kevin Thompson, Jamie Jones, and William and Cassidy Crenshaw, guest singers; Doug Broome, Waynesboro, evangelist; Jimmy Young, pastor.

Salem, Tylertown: Oct. 4; 10:30 a.m.; dinner on grounds in fellowship hall at noon; Bob Sanderson of Lawrence, former pastor and now director of missions, Scott and Newton Associations, guest speaker; revival, Oct. 4-7; 6:30 nightly; Sanderson, evangelist; Jim Pender, pastor.

Trinity, Vicksburg: Oct. 4; Sunday School, 9:45 a.m.; worship, 10:45 a.m., followed by covered dinner on the grounds; fellowship time in afternoon; Marvin Bibb, former pastor, message; Mickey Bounds, pastor.

Shady Grove (Lincoln): Oct. 11; 144th anniversary; Sunday School, 9:45 a.m.; worship 11 a.m.; guest speaker, former pastor and now missionary to Venezuela, Leon Champion and wife Jean; covered dish luncheon at noon; Greg Forbus, pastor.

Rocky Point, Carthage: Sept. 27; 10:45 a.m.; covered dish in fellowship hall at noon; 1:30 p.m. singing; Billy Cox, Philadelphia, guest speaker; Remus Singers, Carthage, music; William Wright, pastor.

Hermanville, Hermanville: Sept. 27; Sunday School, 10 a.m.; worship, 11 a.m.; covered dish luncheon; afternoon singing, Floyd Riggs, (former pastor) Henderson, Nevada, evangelist; Wayne Coleman, supply pastor.

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REVIVAL DATES

Bethel, Columbus: Sept. 28-Oct. 1; 7 p.m. nightly; Clark Stewart, Crystal Springs, evangelist; Walter Jolly, Bethel Church, music; Walter Butler, pastor.

New Hope, Meridian: Sept. 27-Oct. 1; 7 p.m. nightly; Jerry Moore, Panama City, Fla., evangelist; Chris Lee, minister of music; Randal Creel, pastor.

Lake Como, Bay Springs: Oct. 4-6; Sunday, 11 a.m. and 6 p.m.; Mon., lunch at noon and 7 p.m.; Tues., 7 p.m.; Steve Thompson, Jacksonville, Fla., evangelist; Dwayne Chapman, Lake Como Church, music; Harvey L. Lilly, pastor.

First Magee: youth revival; Sept. 26-27; Sat., gap band at 5

p.m., and worship at 7:30 p.m.; Sunday, worship, 11 a.m. and 7 p.m.; Rob Turner, Centrifuge pastor for 2 years, evangelist; Chris Carter, music.

Ethel, Ethel: Oct. 4-8; Sunday services, 6 p.m.; Mon.-Thurs., 7 p.m.; Chester Carlisle, pastor, speaker; Steve and Becky Carver, Eupora, music;

homecoming activities on Sunday include: worship, 9 a.m., Sunday School, 10 a.m., covered dish at noon, and worship, 11 a.m.

Carmel, Meridian: Sept. 27-30; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Steve Foster, guest evangelist; Ken Patterson, guest worship leader; Chip Starnes, pastor.

First, Mize: Sept. 27-30; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 7 p.m.; Gary Maze, Jackson, evangelist; Stacy Andrews, Jackson, music; Charles Mullins, pastor.

Grace, Philadelphia: Sept. 27-30; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Paul Blanchard, director of missions, Winston Association, evangelist; Reuben and Fay Moore, Grace Church, music; Dennis Duvall, pastor.

Hermanville, Hermanville: Sept. 27-30; 7 p.m. nightly; Floyd Riggs (former pastor) Henderson, Nevada, evangelist; Wayne Coleman, supply pastor.

Leaders explore partnership possibility

Twelve directors of missions and five other leaders spent five days as guests of the Maryland/Delaware Convention while they shared some of the many ways a Mississippi Partnership could help them reach their state for Christ. A new partnership between Mississippi and Maryland/Delaware will begin Jan. 1, 1999. "There will be many project opportunities for churches and associations to be linked with similar units in Maryland/Delaware. Twenty four percent of U.S. population resides from Maryland through New England and most have

never received Christ as Savior. This will be a wonderful opportunity to help bring Mississippi and the world to Jesus," said Bill Hardy, coordinator, Partnership Missions Department, Mississippi Baptist Convention Board.

Pictured (front row) are

Hardy; Bobby Perry, M. C. Johnson, Marvin Cox, Wayne Gullett, and Paul Harrell; (second row) Mackie Davis, Randall Von Kanel, Bill Smith, Allen Stephens, Tim Horton, Bill McCreary, Paul Blanchard, Ed Hamilton, Ernie Sadler, and Bill Duncan.



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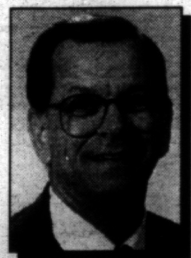
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Blue Mountain



Dr. Leslie Hughes
Delta State



Dr. Gene Henderson
Baptist Building



Dr. Walter "Chip" Henderson
Youth Leaders
Baptist Building &
William Carey



Dr. Waylon Bailey
William Carey

TIME: 9:00 a.m. to 2:30 p.m.

DATES:

PLACES:

Monday, Sept. 28.....Blue Mountain College, Blue Mountain
Tuesday, Sept. 29.....BSU Center, Delta State, Cleveland
Wednesday, Sept. 30.....Baptist Building, Jackson
Thursday, October 1.....William Carey College, Hattiesburg

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Old Oak Grove, Myrtle, to celebrate 125th anniversary

Old Oak Grove Church, Myrtle, will celebrate its 125th anniversary on Sept. 27. Services will begin at 10 a.m. with Tommy C. Peters, pastor, in charge. J. C. Mitchell, repre-

senting the Mississippi Baptist Historical Commission, will present a certificate to the church. Lunch will be provided in fellowship hall by the church.

STAFF CHANGES

Grace Church, Philadelphia, has called **Reuben and Fay Moore, Philadelphia,** as music directors. Dennis Duvall is pastor.

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Mike Ramage was called as pastor of Parkway Church, Hernando. Pictured with Ramage is Bob Mizell.



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JUST FOR THE RECORD



First Church, Batesville, held a recognition service on May 20 for 35 GAs in grades first through sixth. Each girl was recognized for the accomplishments that she had made in the past year. Sheila Golden is GA director. The leaders are Jan Hood, Teresa Lloyd, Kathy Burkhalter, Amanda Cox, Tara Weed, Pam Herron, Daile Johnson, Linda Pitcock, Melanie Musgrove, Linda Holland, Milly Jacobs, and Joy Taylor. Alan Kilgore is pastor.



Cloverdale Church, Natchez, had ground breaking Aug. 30 for its new facility on Highland Boulevard. Pictured (front row, from left) are Dale Little, director of missions for Adams and Union Associations; Robert Truitt Sr.; Harvey Morris; Bruce McCall; Sam Floyd Jr.; Jimmy Dunn; Lynn Dix; Claude Harrigill; and Dan McCall; (back row) Terry Parker, David McGuffee, pastor; Mayor Larry L. "Butch" Brown; and James Huff, chairman of the Expansion Committee. Also attending were three charter members of Cloverdale Church. They were Dan Wells, Leola Wells, and Norolene Johnson.

Churches to celebrate centennial

Bowmar Avenue Church, Vicksburg, is celebrating 100 years of service during a special worship weekend, Oct. 24-25. There will be an open house at the church on Saturday, Oct. 24, from 2-4 p.m. and a special worship service on Sunday, Oct. 25, at 10 a.m. Following the worship service, there will be a potluck picnic. Terry White is pastor. For more information, contact Greg Williams, chairman of the special events committee, at (601) 630-0304.

Merigold Church, will celebrate its 100th anniversary at 11 a.m. on Oct. 4. The guest speaker will be Roland Smith. Lunch will be served. Bobby Turner is pastor.



First Church, Aberdeen, GAs

First Church, Aberdeen, held its GA Recognition Service on Aug. 30. Participating in the service were Brittany Baldwin, Allie Dale, Jessica Gurley, Katie Johnson, Hannah Matthews, Valerie Patterson, Jemmye Carroll, Blair Baldwin, Caitlin

Gurley, Jordan Patterson, Brittney Smith, Jamie Ausborn, Stacey Clark, Katy Collins, Callon Dalrymple, Lindsey Mathis, Elizabeth Reeves, Sarah Katherine Sanders, and Blakely Stone. Teachers are Kim Johnston, Jane Bowen, Terri Smith, Barbara Russell;



Lynn Ray Road Church, Petal, on Aug. 20 held a grand opening and ribbon cutting for its Daycare Center. The center opened on July 20.

and assistant teachers, Max Russell, Gail Smith, and Candy Baldwin. Elizabeth Curlee is WMU director.

Joseph Wilborn Oliver, retired DOM, dies

Joseph Wilborn Oliver, 90, died Sept. 8 at his home in Amory after a long illness. He was a member and deacon of Cason Church, Amory. Born in Duck Hill, Oliver was a graduate of the University of Southern Mississippi and Southwestern Seminary.

He pastored several churches in Texas and Mississippi, pastoring Athens Church for five years. In 1973, Oliver retired as the director of missions for Monroe County. He also served as director of missions in Panola, Yalobusha, and

Bolivar counties.

Survivors include his wife Kathryn Elizabeth Herron Oliver; son, Joe Herron Oliver, of Algonquin, Ill.; daughters, Mary Kay Hurst of Pensacola,

Fla.; and Elizabeth Ann Hood of Amory; brother, David Oliver of Texas City, Texas; sister, Lois Baker of Jackson; six grandchildren; and six great-grandsons.

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PASTOR NEEDED: First Baptist Church of Wahiawa (oldest SBC in Hawaii, resi-

dent membership of approximately 450). Please send resume no later than Nov. 30, 1998 to: Pastor Search Committee, 1233 California Avenue, Wahiawa, HI 96786.

FULL-TIME DIRECTOR of children's ministry to administer daycare program of the church and coordinate church's ministry to children and their families. Church encourages school teachers to consider God's leading into this opportunity of a career in Christian service. Address inquiries or resumes to Southwest Baptist Church, 6401 Scanlan, St. Louis, MO ATTN: Search Committee.

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FULL-TIME MINISTER OF YOUTH AND EDUCATION: First Baptist Church, Poplarville, MS. Send resume to: Search Committee, First Baptist Church, PO Box 191, Poplarville, MS 39470. For more information call:

Pete Ferguson, chairman, 601-795-8078.

PART-TIME MINISTER OF MUSIC AND PART-TIME MINISTER OF YOUTH. Send resumes to Providence Baptist Church, 262 Zumbro Road, Cleveland, MS 38732.

PART-TIME YOUTH MINISTER: send resume to: Bissell Baptist Church, ATTN: Youth Minister Search Committee, 4662 West Main Street, Tupelo, MS 38801.

JUST FOR THE RECORD

Hopewell Church, Crystal Springs, will have Decoration Day - Worship at 11 a.m. on Oct. 4. Covered dish will be held at noon in fellowship hall, followed by cemetery meeting.

Daniel Memorial Church, Jackson, will celebrate its newly remodeled sanctuary with a special Celebration-Dedication Service on Sept. 27. The morning worship service will be at the regular time of 10:30 a.m. Byron R. Malone, pastor, will deliver the mes-

sage. Special music will be under the direction of Allen Sims, minister of music. Dinner on the grounds will be held in the Christian Life Center following morning services. Discipleship courses will be held at 5 p.m., followed by a special old-time "Singing" at 6 p.m.

Woodland Hills Church, Jackson, will present Margaret McKenzie, pianist, and Patsy Simpson, organist, in a service of worship and praise on Sept. 27 at 6 p.m.



North Columbia Church, Marion Association, held Dedication Day services on June 7 for a new worship center. On program were John E. Watts, interim pastor; Homer Pope, deacon; and Valton Douglas, former pastor. Building Committee (pictured from left) are H. B. "Pete" Rowell; Elwood Pittman; Melvin "Buddy" Jones; Watts; Jerry W. Pittman, chairman; Jimmy "Bo" McDaniel; Ralph "Bo" Prine, and Dan W. McKenzie.

Calvary Church, Greenwood, will celebrate its 75th anniversary on Sept. 26 and 27. Saturday activities will include a fellowship time at 6:30 p.m. with former pastors and a hamburger supper will be provided. Sunday services will begin at 10:30 a.m. with Jim Terpo, former pastor, as speaker; lunch served at noon; and a praise service at 1:30 p.m. Jim Stowe, former music director, will be leading the music. Former pastors attending are Dan Morton, Wilburn Matthews, Jimmy Wood, and Kent Campbell. Jeff Floyd is pastor.

Rocky Creek Church, Lucedale, recently held GA Recognition Services. Pictured (front row, from left) are Kathryn Brown, Kayla Mixon, Dailee Eubanks, Megan Boulware, Channing Jones; (second row) Nicole Havard, Savannah Brown, Felicia Hartsfield, Morgan Hurt, Anna Howell, Whitney Thompson; (third row) Martha Hurt, director, Lana Clayton, Shadonna Miller, Becky Davis, Carmon Thompson, leader; (fourth row) Mildred Brown, Kim Bussen, Joan Fore, Mary Davis, leaders. Not pictured are Brooke Cooper and Courtney Garriga. Jerry Mixon is pastor.



Rocky Creek, Lucedale, GAs



The Church History Committee of First Church, Pontotoc, was changed in 1997 from standing to rotating. Those going off in 1997 were Merle Hester, Iris Griffin, and Bernice Hale. Present members (pictured) are Callie Young, Dot Hardin, Gillie Harmon, Joyce Ashmore, and Floyd McCullough. Not pictured is Rebecca Henry.

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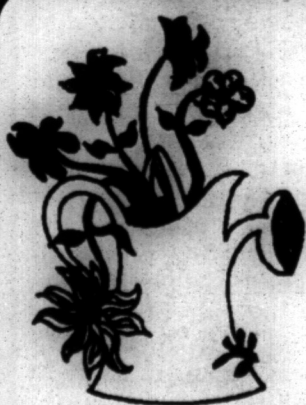
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Tickets are \$5 and may be obtained through the Counseling Office or at the door. Childcare available by reservation until September 25.

Women's retreat slated for Oct. 16-17

A Women on Celebration retreat will take place Oct. 16-17 at Camp Lake Stephens, Oxford, with Jan Harper as guest speaker.

Harper and her husband Thad are International Mission Board representatives to Northern Africa and the Middle East. The couple are furloughing in Clinton.

Music leaders will be John and Sarah Perkins. John is director of missions for the Northwest Baptist Association.

In addition, Kay Cassibry, the new executive director of Mississippi Woman's Missionary Union, will speak.

Five small group conferences will take place during the program. These are: nutrition and fitness; how to encourage and support missionaries on furlough; storytelling and story-keeping—the art of keeping family stories alive; and a self defense demonstration. Jan Harper will lead a session on the life of women in Northern Africa and the Middle East.

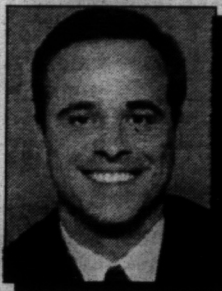
Registration begins Friday afternoon at three. The retreat begins at 6:45 that evening with supper and concludes on Saturday at noon with lunch.

Cost is \$30 for lodging and three meals. Participants are asked to bring bed sheets, pillow, towel, toilet articles, and Bibles.

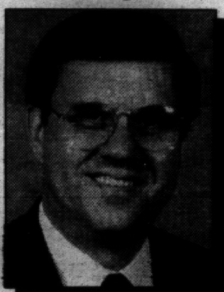
For registration details, call Mississippi WMU at 1-800-748-1651, or in Jackson at 968-3800.

Joshua spotlighted for Winter Bible Study

The Sunday School Department of the Mississippi Baptist Convention Board (MBCB) has announced a series of 1999 Winter Bible Study Preview Clinics to be held at four different sights around the state, according to Larry Salter, a Sunday School consultant with the MBCB. Two of the four clinics will include training for youth leadership.



Hughes



Kirkland

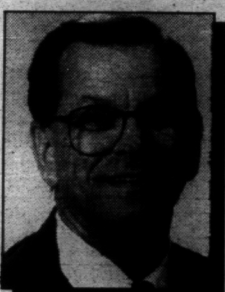
Each clinic begins at 9:00 am and ends by 2:30 pm. A complimentary lunch is included, Salter said. The study for the 1999 Winter Bible Study is the book of Joshua.

The first clinic, which is Monday, September 28 at Blue Mountain College, features Ron

Kirkland. A former Mississippi pastor, Kirkland now pastors First Church of West Memphis, Ark.

Les Hughes, head of the Department of Christian Studies and Philosophy at Mississippi College, will lead the second clinic on Tuesday, Sept. 29 at the BSU Center on the Delta State University campus.

The third clinic is on Wednesday, Sept. 30 in the Baptist Building. Leading the adult preview is Gene Henderson, pastor of First Church, Brandon.



G. Henderson

The final clinic is at William Carey College on Thursday, October 1. Leading adults is Waylon Bailey, pastor of First Church, Covington, Louisiana.

The clinics at the Baptist Building on Sept. 30 and at William Carey

College on Oct. 1 will also offer training for youth leaders. Teaching the youth preview at both sights is Walter Henderson, pastor of Fair River Church of Bookhaven.

According to Salter, no reservations are required and lunch is complimentary of the Sunday School Department.

Salter encourages pastors, staff, and lay people attending to do three things prior to coming. First, invite someone to come with you. Second, order your Winter Bible Study materials in advance. And third, take off your tie!

For additional information contact Salter at P. O. Box 530, Jackson, MS 39205-0530. Or telephone (601) 968-3800, or toll-free outside of Jackson (800) 748-1651.



W. Henderson

Patterson: evangelism unites SBC conservatives

LOUISVILLE, Ky. (ABP) — There will be no rift between Southern Baptist conservatives who are not Calvinists and those who are Calvinists, so long as both work together on the task of evangelism, Paige Patterson said at Southern Seminary Sept. 10.

"There are many things about the doctrine of election we may disagree about ... but I believe we can agree on this: We must do our best to get the gospel to all people," said Patterson, president of Southeastern Seminary in Wake Forest, N.C.

Patterson, who also is the current president of the Southern Baptist Convention (SBC), came to the campus of his sister seminary to address a topic some observers have thought could rupture the alliance of conservatives now in control of the SBC.

Patterson does not adhere to all five points of the theological system known as Calvinism. But Albert Mohler, president of Southern Seminary, does.

Two points generally separate the Calvinists and non-Calvinists among Southern Baptists:

- ♦ Election. Calvinists believe God predetermined before the beginning of time who could be saved, meaning by inference that God created some people knowing they would go to hell. Non-Calvinists emphasize human will, asserting that God desires for all people to be saved but humanity's sinful condition prevents all from accepting salvation.

- ♦ Grace. Calvinists believe God's grace leading toward salvation is so compelling that

those who have been predestined to be among the elect will inevitably choose God. Because of this "irresistible grace" mixed with the doctrine of election, Christ's sacrifice on the cross is effective only for the elect, according to Calvinists. Non-Calvinists, because of their affirmation that all people have the potential to be saved and the choice of whether to trust in God, believe God's grace can be rejected.

The printed title of Patterson's message was "Southern Baptist Conservatives and the Doctrine of Election."

The message was similar to one he delivered at Southeastern Seminary's convocation Aug. 27.

The press, Patterson said, often has tried to paint Southern Baptist conservatives in one of two ways: as a group absolutely uniform in their thinking or as a group fractured internally over the doctrine of election.

"The truth of the matter is we do disagree on some things," he said.

In his message based on Romans 8:28-29, Patterson said election is a doctrinal issue that must be dealt with but is a matter that cannot be fully understood by humans. "There are matters we don't understand," he said, citing the Trinity as another example.

Anyone who approaches the topic of election honestly, he said, must do so in the context of all of Scripture, not just in the context of selected Bible verses. Further, anyone who elevates a particular view of the doctrine of election over the importance of the salvation message found in the gospel is in error, he added.

Rather than asking how to resolve conflicting views over election, Baptists should ask

why God put the doctrine in the Bible at all, Patterson said.

He cited four truths he said must be acknowledged as long as the doctrine of election is in the Bible:

- ♦ That "the act of salvation is of God from beginning to end and man can make no

contribution."

- ♦ That "once we have been saved we can never again be lost."

- ♦ That there is a "providential oversight of God in the life of his children."

- ♦ That God guarantees history will not be out of his control.



Ron Mumbower, Ph.D.
Minister of Counseling
First Church, Jackson

LifeAnswers

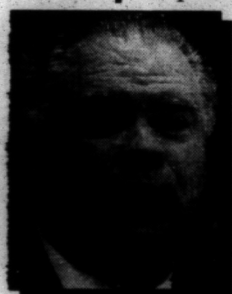
We are having difficulty talking to three children about their abusive father (a relative of ours). How do we help them?

In abusive situations, children are often afraid to talk with anyone — even a trusted relative — about their family. While they may not want your help right now, you can still be there for them. Make sure they are surrounded by loving adults who model the love of Christ in an unconditional way. They need to see that adults can be loving beyond mistakes and behavior to the person inside. If the children have confided that they are being abused, you have a moral and legal responsibility to protect them. In Mississippi, failing to report known child abuse is a criminal act for which you can be prosecuted. For more information, call the Mississippi Department of Human Services child abuse hot line at (800) 222-8000. Realize that you too are hurting from the pain of this situation, and seek Christian counseling if you feel that is necessary.

Should Christians donate their bodies to science?

Once we die, our souls are in heaven where we receive new bodies. We no longer need our earthly vessels. Body and organ donation is a very personal decision that should never be taken lightly. Pray for God's guidance and be sure your next-of-kin understand your wishes; they don't need this sprung on them after your death. Just a few months ago, I watched as my mother slipped into eternity with the realization that she was leaving behind her diseased earthly vessel. Had it been her wish, I would have had no problem allowing her body to be used to help others who are struggling with cancer and chemotherapy. Keep in mind that our bodies are going to return to dust. Could our bodies be used to help someone after we are gone? Other people may hold different opinions on body donation, and I would welcome their response to this reader's question.

Send your counseling questions to LifeAnswers c/o The Baptist Record, P.O. Box 530, Jackson, MS 39205-0530. Please be brief. Name is not required. Remember: in time of crisis, your pastor can make recommendations on your counseling needs.



Patterson



Mohler

FAMILY BIBLE SERIES

The heritage of faith

Joshua 4:1-3, 8, 10-11, 20-24

By Greg Bowers

Recently, I received an invitation to a friend's 25th "Re-Birthday" party. The invitation explained that the date on which the party was to be given was the 25th anniversary of his salvation experience. I loved that idea. He invited some of his lost friends and several of them were saved that evening.

All of us ought to look back from time to time and reflect upon what God has done in our lives. Many churches have annual 'homecomings' and other special celebrations, but do we as individuals commemorate our own special times

with God? I hope my friend's "Re-Birthday" party catches on.

Gathering the materials. The book of Joshua begins with God's people encamped along the eastern side of the Jordan River. Moses is dead and Joshua is God's man who will lead his people into the promised land. In chapter three, priests carrying the Ark of the Covenant wade out into the water and it miraculously stops flowing, allowing the people of God to cross the Jordan River on dry land. (This is similar to what happened at the Red Sea 40 years earlier.)

After that earlier crossing, the people celebrated with a great



Bowers

worship service which is recorded in Exodus 15. After this crossing, God speaks to Joshua and he instructs 12 men (one from each tribe) to gather one stone each from the dry middle of the Jordan River. Those stones are placed in a pile on the western side of the Jordan as a silent reminder that God's people did not reach the promised land by their own wits or abilities.

It was important that Israel never forget this great miracle which opened the door for them to inhabit their new homeland. Certain events in our lives as individuals and churches are worth remembering, also.

Completing the crossing. The priests stand in the dry Jordan River bed holding the Ark of the Covenant, the original container for the Ten Commandments and a visual reminder of God's pres-

ence and interest in the lives of his people. Permanent poles were used to carry it, since no one was allowed to touch it.

While the priests hold the Ark, God's people hurry across into the promised land. When these people finish crossing over, the priests carrying the Ark step out of the dry river bed and resume their places in front of the people. The first sight that the people see in their new homeland is the pile of stones, reminding them of God's blessings.

Our worship center has an especially beautiful stained glass picture of Jesus in the Garden of Gethsemane. Every time I see it, I am reminded of his struggle with and ultimate surrender to his Father's will for his life.

Explaining the significance. Joshua knew that children would be curious as to the meaning of a pile of twelve stones. He instructs the Israelites to perpetuate the story of the miraculous

crossing to their descendants.

Many children are naturally inquisitive about things that they see and experience in church. The ordinances of baptism and the Lord's Supper are excellent opportunities for us to teach our children about their meanings.

When they ask questions about baptism, we should readily explain to them that baptism does not save us, but it is an opportunity to silently witness about our new life in Christ.

When the Lord's Supper is served, we should be ready to explain to our children about Jesus' body and blood and the salvation which is ours because of his death on the cross.

Sometimes children ask questions about Christmas and Easter. Those are occasions on which we can explain to them the real reasons why we celebrate those holidays.

Bowers is pastor of First Church, Indianola.

LIFE AND WORK

Power to overcome evil

Ephesians 6:10-20

By Michael Johnson

This century will soon draw to a close. But as William Warren at New Orleans Baptist Seminary points out this century may likely be remembered as one of the most horrible manifestations of evil seen in the history of the world: two world wars, the Holocaust and Stalin's purges, apartheid and racism, terrorism and death squads, gang violence and cruelty, and domestic violence and ethnic attacks. Evil is a reality that must be addressed.

In this concluding chapter of the letter to the Ephesians, Paul examines the battle Christians must engage regardless of when they live. Our struggle, Paul writes, is with evil spiritual forces (6:12). The New Testament is clear in proclaim-

ing that both evil and death were conquered by Christ. Yet, as long as we live on this side of eternity we must struggle against the 'powers of this present darkness' (6:12), and in order to deal with this conflict, Paul presents us with the whole armor of God.

This armor gives us access to the power of God. This power is not for impressive acts, but gives us strength to live in Christ. As we dwell in Christ, we will likewise be able to stand with God against evil.

Belt of truth (3:14). This belt served two purposes. First it allowed the Roman soldier to tuck his cloak around his waist so that his feet would not become entangled during battle. Second, it provided a place on which to



Johnson

hang other equipment such as the sword. One of the best ways to combat evil is to live our lives based in truth and integrity.

Breastplate of righteousness (3:14). Barclay relates that Plato was once accused by a man of certain crimes and sins. "Well then," said Plato "we must live in such a way as to prove that his accusations are a lie." The only way to meet the accusations against Christianity is to show, by speech and actions, how good a Christian can be.

Shoes (3:15). Having ones shoes on is a sign that one was ready to go. Just as Paul was always ready to take the gospel to those who have not heard it, we must do the same.

Shield of faith (3:16). Roman soldiers carried large oblong shields which were thick enough to guard against the fiery tipped arrows that were used in battle. As long we are able to maintain a consis-

tent, growing relationship with God (a growing faith) we will be able to resist the onslaught of the evil one.

Helmet of salvation (3:17). As we have already pointed out in an earlier lesson, salvation is a process. Believers in Christ have had a salvation experience in the past, but that salvation experience will also give us strength to overcome the temptations we will experience tomorrow.

Sword (3:17). The Roman soldier would no doubt spend countless hours in developing his skill as a swordsman. Paul indicates that in the Christian's arsenal, the sword is the Word of God. If the Christian can ever hope to overcome evil, then countless hours must be spent in Bible study and memorization.

Other considerations. It is interesting to note that the only offensive weapon the Christian has is the sword. All other pieces of the armor are defensive in nature; for protection only. Several times in this passage (3:11, 14) Paul indicates

that the objective is simply to remain standing after the battle. Paul may have been thinking about the Roman legions who, when standing together without breaking ranks, were practically unbeatable in open battle.

It is also interesting to note that none of the armor pieces protect the back of the soldier. For a Roman soldier to be found on the battlefield with wounds in his back, the assumption was that he had been in the process of retreating. This was basically unthinkable for the professional soldier. The Christian can face the future with great confidence in knowing that in Christ evil and death have already been conquered. There is no need to retreat; only to stand our ground.

Paul concludes this section with the admonition to pray at all times (6:18). Through prayer we are able to harness God's power and join with him as we combat evil.

Johnson is a professor in the Christian Studies and Philosophy Department at Mississippi College.

EXPLORE THE BIBLE

Instructions for deliverance

Exodus 12:1-3, 5-8, 10-14

By Walter M. Blackman

Almost everything we buy comes with an instruction manual. Instructions can be very detailed or painfully vague, but following them makes a task easier.

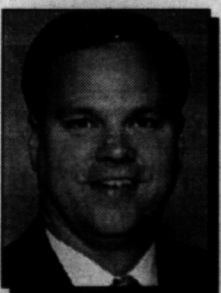
As the Lord prepared to deliver his people from Egyptian bondage, he gave them detailed instructions on observing a sacramental meal called the Passover. The Passover became a celebration of deliverance and a new beginning for God's people.

A new beginning (12:1-3). The tenth plague God sent to the Egyptians was the loss of life for their firstborn. Moses and Aaron gave the Israelites God's instruc-

tions to keep their firstborn alive and to prepare for their quick departure from Egypt.

The month of Abib (13:4) corresponds to our March-April on our calendar. This month was later renamed Nisan when the Babylonian names were adopted (Neh. 2:1). The date fell on a full moon, the moon of the spring equinox. For the Israelites, the month became the first month of their year, celebrating the new beginning God was giving them.

Following God's instructions can lead us to experience a new beginning. As the Israelites were to take for themselves a lamb for their entire household, families



Blackman

today need to take the Lamb of God, the Lord Jesus Christ, for their means of deliverance and a new beginning.

A gift of life (12:5-8). The Passover lamb was to be an unblemished male, young (less than one year), and kept in the home from the tenth to the fourteenth of the month when it was killed. The blood of the lamb was placed on the two doorposts and on the lintel of the houses where the family inside ate of its flesh.

God's instructions not only gave life to the Israelites, but pictured the ultimate gift of life God would give his people through Jesus Christ. Jesus was a young male, sinless, and dwelled among God's people for a time.

Jesus was killed and his blood was shed for us so we too could experience the gift of life. The

blood was and still is part of God's instruction for salvation. Unless a person applies the blood of Christ to the doorposts of their heart and lives, the judgment of God remains upon them.

Today, when we celebrate the Lord's Supper, we connect the Passover to Calvary and we picture the gracious gift of life God offers to all who will received Jesus by faith.

Have you invited Jesus into your life as Lord and Savior? Deliverance from the oppressive power of sin in your life is possible through Jesus.

A deliverance from death (12:10-14). The Israelites ate the Passover lamb with bitter herbs and unleavened bread. The bitter herbs reminded them of their harsh bondage and the unleavened bread reminded them of the necessity for haste in obeying God's instructions.

Accepting Jesus as Lord and

Savior involves a total commitment of faith. We do not receive selected parts of Jesus or his instructions, we accept him on his terms — completely and unconditionally.

We must first place the blood of Jesus upon our lives by faith. Next, we must share God's instructions for salvation with all those who live around us. Death is certain. God's judgment is coming. Only through Jesus can a person hope to escape the coming destruction upon all who reject God's gift of life.

God's instructions for deliverance leads to salvation and freedom. Reading God's Word and applying its principles to our lives will allow us to experience greater freedom.

God wants us saved and free. Have we read and followed God's instructions or are we trying to live our own way?

Blackman is pastor of First Church, Marion.



Bibliocipher

By Charles Marx
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WOG, WMDBCM, WM
QBG- HVQBKUQC BT
GLHE BQM GLHQV, GLUC
BQM IUX HE ZHGL GLM
DBKI UE U GLBOEUQI
XMUKE, UQI U GLBOEUQI
XMUKE UE BQM IUX.

EMYBQI SMGMK GLKMM:
MHVLC

Clue: K = R

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Ezra Seven Twenty-Six.

Miss. experience prepared youth worker

HOLLYWOOD, Fla. (BP) — Chuck Johnson believes his time in Mississippi was part of God's preparation for working with youth all over the Caribbean.

Johnson was appointed an International Mission Board (IMB) missionary after serving on the staff of First Church, Madison, and as a contract consultant with the Mississippi Baptist Convention Board.

"That was a really good experience," Johnson said of his time in Mississippi.

As a youth consultant, Johnson traveled all over the state training youth ministers to teach and work with youth. Often, in going to a leadership conference, Johnson would travel with missionaries home on stateside assignment.

New missions youth material was just being introduced. This reinforced the call toward international missions Johnson had felt since he was a high school junior in Georgia.

"I'd talk one-on-one with them and they would say, 'We need youth people,'" Johnson recalled.

After graduating from high school, Johnson went to Shorter College, a Baptist college in Rome, Ga. He served as a summer missionary in Canada, working with a youth team using drama and music to present the gospel in tourist magnets like Jasper, Banff and the Calgary Stampede.

He worked another summer in inner-city missions in Washington, D.C.

During the school year, he was also highly involved in missions. He served three years on the revival teams.

After finishing college, Johnson went on to Southwestern Seminary in Fort Worth. When he got to seminary he concentrated in the areas of communications and missions.

"They told me there was really no overlap between missions and media," he said. Johnson soon found out differently. One

of his first professors at seminary was Mickey Searcy, director of the Caribbean Communications Centre, which produces both literature and electronic materials for Baptists of the Caribbean.

In 1997 when one of the IMB's priority requests was for a youth specialist in the Caribbean region, Johnson was quick to respond.

As in most of the Third World, youth comprise a large percentage of the total population in the Caribbean nations.

"I called an hour after they got the job description," Johnson says. "The match was made there."

The request was for someone with youth ministry experience and a background in communications.

"It's neat how God worked it out," said Johnson.

He edits the youth material for Sunday School and Vacation Bible School and is developing youth discipleship and evangelism materials as well as video training requests.

The materials are used not only by the churches themselves but also volunteers going to Caribbean nations.

He makes three to four field trips to visit



BIG CLASSROOM — Chuck Johnson (second from right), IMB missionary in the Caribbean, leads a Bible study at the Baptist Conference Centre in Jamaica. Johnson makes three to four field trips a year to distribute and teach the literature he edits for local use in the Caribbean. (IMB photo by Betty Poor)

Baptist youth in the Caribbean each year to be in the youth meetings and youth camps. Here he gets to know those for whom he is creating material in an in-depth way.

Use of on-line computer materials is just beginning. The Centre has an Internet site but Johnson envisions greatly expanded uses such as chat rooms where Caribbean Baptist youth could interchange news and ideas.

Johnson is single and sees this as an advantage.

"I think it's interesting how God uses a single guy. I can be flexible in my travel and can hang out with the youth," he said.

"God can use single men and women on the mission field. Maybe God can use my example to challenge other singles," he pointed out.

Warren: vibrant church must catch God's waves

SAN DIEGO (BP) — The secret to a vibrant, growing church lies in the surfing skills of its members — their ability to "catch the waves" of what God is doing, said pastor and church growth expert Rick Warren.

"If you want your church to explode with growth, you have to stop praying, 'Lord bless what I'm doing,' and instead start praying, 'Lord, help me to do what you are blessing,'" he told participants during Reach '98, a national conference on evangelism and church planting held in San Diego Sept. 8-11.

The conference included joint worship sessions, about 75 small-group workshops, and a related Inner-City Evangelism (ICE) Conference at another location. More than 700 individuals in the San Diego area made professions of faith through the ICE conference and "experiential events" that accompanied six of the evangelism workshops.

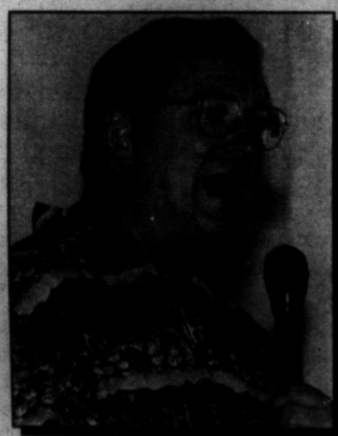
Warren, author of "The Purpose-Driven Church" and other books, is pastor of the 14,000-member Saddleback Valley Community Church in Orange County, Calif.

Effective churches can be found in all shapes and sizes, he said. Catching the wave means first determining what God is doing, Warren said, and one of Jesus' favorite topics in Scripture was the kingdom of God.

"We have to start thinking kingdom-building mentality, not church building mentality, denomination-building mentality, or political party building mentality," Warren said.

One of the most direct references to the timing of Jesus' second coming was in Matthew 24, he added.

"Jesus said I am going to come back after the gospel has been shared with everyone who it's supposed to be shared with," he said. "The moment that last person has stepped across the line who God knows is going to enter his kingdom, then bam, it's finished."



Warren

